W 132 /130 cont./ rained by buckets, and the shower bath was quite cold, scarcely more than 15°. Our good Mehinakú were unhappy that we did W [82] not follow their example and puff against the heavenly sluices; they hastily built a protective roof, probably more to keep busy, and complained incessantly "uläpe, uläpe!"

W 122 In the harbor of the Mehinakú we acquired another canoe; meanwhile the Auetó who had accompanied us this far had disappeared without a trace. Vogel's hunting knife was also missing.

Y 245 The Nahuquá village was in the middle of the pikí harvest. Like cannon balls in an arsenal, the pikí lay in piles outside Y 251 and inside. Racks had been set up in the houses to dry the seeds, the women were busy peeling the fruit, cooking it, and scraping the seeds, human beings and utensils butter yellow -- Cáryocar Y [157] butyrosum. No pogu, but pikí juice; the pikí seeds with an almond-like taste, an electuary "pikí herb" not at all bad in Y 164 moderate doses. Many sick in the hammocks, stomach and skin affected, one old baldhead, face and head covered with sores. Y 173 Tumayaña was given pikí as a parting gift for the trip. Only [431] one newborn child, which the mother brought to us so that we would blow on it, seemed to know nothing yet about pikí.

B Y 648 In Bakaïrí village III, which, by the way, the Nahuquá accompanying us did not want to enter, the old festival hut had B 731 burned down and the people were very much afraid of the previously greatly admired matches. But we did find magnifi- B 532 cent bird-masks and fish-masks. Of the two canoes we ordered, B 122 one was not yet finished and the other had been wrecked.

501 Bakaïrí village II seemed deserted. The occupants were B 123 in part absent, why remained unclear; also, we had apparently seen foreign guests the first time and included them. Chief B [622] Aramöke, however, was gracious as ever and had set before us beijús which we could have offered the most distinguished tea guests at home. It was only with great difficulty that we found a few men to transport part of the collection for some distance overland. It was always said that they had to stay with the B 752 children. Then in the chief's house lay a woman with burns on

/130 cont./

752 her arm, who also needed company. A colleague with a very
752 professional look on his face sat beside her and occasionally had
755 a therapeutic seizure, during which, moaning pitiably, he blew clouds of tobacco smoke over the sick woman or, turned toward the wall, groaned dreadfully. The "cab driver," who, with Tumayaua, had accompanied us as far as the Auetó and who was a great witch-doctor, took leave of us here. He by all means had to take part in the treatment and was not to be persuaded to leave the case solely to his colleague, who was,
123 after all, blowing extremely efficiently. As a reward for this
197 civilized behavior, we provided him with a /131/ civilized
291 exterior in the form of a shirt and head covering, which, along with a big knife, was the goal of his ambition. We solemnly dressed him up, along with Tumayaua, who had been parading about for a long time in a black and white checked shirt and white linen trousers underneath, and we photographed the two, as is shown in Figure 8 /see p. 125/. Wilhelm had been saving up a few prizes for the deserving travel companions, a magnificent Düsseldorf carnival-cap, worn by him himself as Prince Carnival on a high triumphal chariot, green, yellow, white, and red, with sparkling bells, likewise the medal of His Foolish Majesty, set with brilliants and worn around the neck -- these two pieces went to Tumayaua -- and a genuine carnival cap of the still gayer sister city on the Rhine, which we put over the tonsure of the cab-driver ccolleague, for want of a doctoral hood. /Figure 8 appears here./ In addition, Tumayaua was given a black frock-coat purchased by Wilhelm in Rio de Janeiro, an import from Paris et le dernier mot de la perfection /and the
000 last word in perfection/. The illustration gives us a faint idea of how ghastly the two fools, puffed up with pride, appeared in their clothing, both certainly not the most handsome types, but now they suddenly looked positively ugly, bent and crooked, and the reason for this, more than the shabbiness of the costume, was that all the contour lines were obliterated and had lost their character. Tumayaua in shirt and trousers was as clumsy as on the first day; he would tear them in the forest, but then again

placed in a hole in the septum of the nose, so that the feathers swung one on each side of the head. Although the *páiko*, or scratcher, was not strictly an ornament, it is mentioned here because it had ritual meaning. The *páiko* was made by setting fish teeth into a gourd holder and was used for scarifying the skin of the arms, legs, chest, and back so as to cause bleeding. The wounds were first washed with water and later smeared with the juice of the *mukúna* vine. The *páiko* was used by boys and girls during puberty seclusion and by adults who had sores on their bodies. It was believed that the use of the *páiko* made people strong and healthy. As far as could be ascertained the Bacairí did not mutilate the teeth, genitals, or other parts of the body. There was no sign of tattooing, but pubic hair was carefully pulled out by both men and women. Formerly the Bacairí kept large birds, believed to belong to the eagle family, in their villages for their feathers. The Brazilians call the bird "harpía" and claim that it is still kept by the Indians in the Xingú Basin. The "harpía" was captured by shooting it with a blunted arrow, and it was kept in a special hut and fed. Villages often had several of these birds in captivity, the feathers being used particularly for feathering arrows. Parrots and macaws were also kept, their feathers being used only for ceremonial decorations.

SUBSISTENCE ACTIVITIES

Vegetable foods formed the basis of Bacairí diet, with fish and meat taking second and third places. The principal animals hunted were monkeys, deer, wild pigs, tapir, and the jaguar. The jaguar, however, was not eaten, but was hunted for its skin, teeth, and claws. The principal weapon used was the bow and arrow. Hunters would stalk game alone or in groups with the aid of dogs driving game into water or into steep rocky enclosures. There is no mention of the spear being used, but deadfalls and pitfalls were used. Many varieties of large fish were shot with the bow and arrow, either from canoes or from the river bank. Lizards, turtles, and a wide variety of wild fruits, roots, tender shoots, and honey were collected at certain seasons of the year.

The major part of the food supply, however, was obtained through agriculture. The Bacairí cultivated bitter manioc, *ópa;* sweet manioc, *taisę́;*

[P.775-A]

775 came back to the village to play tricks on people. The Bacairí did not believe that the ghosts of the dead caused death and, therefore, were not afraid
776 of them. They were, however, afraid of certain
761 evil spirits—for instance, *eradupíra*, who caused
753 death and sickness.

756 To become a shaman (*pidji*), a young unmarried man would train with an old shaman for a period of 6 months to a year. During this period
[785] sexual intercourse was forbidden, fasts were periodically observed, and the novice had to abstain from eating meat. Much of the training took place in the woods, where the old shaman would
[755] teach the novice the curative properties of roots and herbs and, also, how to get in touch with the
756 ghosts of dead shamans. The training would be
787 complete when the novice acquired his own spirit
[775] helper, which was always the ghost of a dead shaman. Sometimes the revelation was so powerful that the young novice would fall to the ground in a trance. The spirit that then appeared to
[534] him instructed him how to make a flute (either *emíni* or *kanagéra*), which he kept in the sacred flute house, and gave him a special tune by which he could always call his spirit helper. The novice had then to prove himself by curing some sick person or by finding lost property. If he were successful he became a recognized shaman.

756 Before beginning a performance, shamans al-
755 ways fasted for several days and smoked heavily. In curing a sick person the shaman asked his spirit helper for instructions which usually were explanations of how to remove objects from the body which caused the illness. Besides removing
756 objects from the body the shamans prepared med-
757 icines. Headaches and pains in the body were cured by juice of the *peméira* tuber, and *turógi* leaves were used for pains in the chest. For
[255] healing the wounds made by the scratcher the juice made by boiling the *kumatáni* plant was used. The Bacairí also prepared aphrodisiacs
[8-25] from the *katáino* plant and by mixing piqui nuts, honey, and turtle eggs.

GAMES

526 The Bacairí played, and still play, a form of Indian football called *toinyaméli*. The ball (*toin*)
[314] was made by covering a round gourd with native rubber, leaving a small opening. The gourd was